CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanies.

[From the U. S. Literary Gazette.]

RIZPAH.

And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord; and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

And Rizpah, the daughter of Aiah, took sackcloth, and spread it for her upon the rock, from the beginning of harvest until the water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.–2 Sam. xxi. 9, 10.

Hear what the desolate Rizpah said
As on Gibeah's rocks she watched the dead.
The sons of Michel before her lay,
And her own fair children dearer than they;
By a death of shame they all had died,
And were stretched on the bare rock, side by side.
And Rizpah, once the loviest of all
That bloomed and smiled in the court of Saul,
All wasted with watching and famine now,
And scorched by the sun her haggard brow,
Sat, mournfully guarding their corpses there,
And murmured a strange and solemn air;
The low, heart-broken, and wailing strain
Of a mother that mourns her children slain.

I have made the crags my home, and spread
On their desert backs my sackcloth bed;
I have eaten the bitter herb of the rocks,
And drank the midnight dew in my locks;
I have wept till I could not weep, and the pain
Of my burning eyeballs went to my brain.
Seven blackened corpses before me lie,
In the blaze of the sun and the winds of the sky.
I have watched them through the burning day,
And driven the vulture and raven away;
And the cormorant wheeled in circles round,
Yet feared to alight on the guarded ground.
And when the shadows of twilight came,
I have seen the hyena's eyes of flame,
And heard at my side his stealthy tread,
But aye at my shout the savage fled;
And I threw the lighted brand, to fright,
The jackal and wolf that yelled in the night.

Ye were foully murdered, my hapless sons,
By the hands of wicked and cruel ones;
Ye fell in your fresh and blooming prime,
All innocent, for your father's crime.
He sinned—but he paid the price of his guilt
When his blood by a nameless hand was spilt;
When he strove with the heathen host in vain,
And fell with the flower of his people slain,
And the sceptre his children's hands should sway
From his injured lineage passed away.

But I hoped that the cottage roof would be
A safe retreat for my sons and me;
And that while they ripened to manhood fast,
They should wean my tho'ts from the woes of the past.
And my bosom swelled with a mother's pride,
As they stood in their beauty and strength by my side,
Tall like their sire, with the princely grace
Of his stately form, and the bloom of his face.

Oh, what an hour for a mother's heart,
When the pitiless ruffians tore us apart!
When I clasped their knees and wept and prayed,
And struggled and shrieked to heaven for aid,
And clung to my sons with desperate strength,
Till the murderers loosed my hold at length,
And bore me breathless and faint aside,
In their iron arms, while my children died,
They died—and the mother that gave them birth
Is forbid to cover their bones with earth.

The barley harvest was nodding white,
When my children died on the rocky height,
And the reapers were singing on hill and plain,
When I came to my task of sorrow and pain.
But now the season of rain is nigh,
The sun is dim in the thickening sky,
And the clouds in sullen darkness rest,
When he hides his light at the doors of the west.
I hear the howl of the wind that brings
The long drear storm on its heavy wings;
But the howling wind, and the driving rain
Will beat on my houseless head in vain;
I shall stay, from my murdered sons to scare
The beasts of the desert, and fowls of the air. B.

APPEAL TO THE CANDID.

IT is a matter of regret to Christians of the Unitarian belief, that their opinions are so often misrepresented by many of their brethren of other denominations.—This has resulted, they are induced to believe, rather from a want of just information on the subject, than any desire to give circulation to false reports, to inflict an injury, or excite unchristian feelings. We hope the following explicit statement will enable some to think and judge more in the spirit of Christian piety and love:—

"Judge not that ye be not judged," was the precept of our Saviour. To judge harshly, is not certainly a Christian virtue; and to judge without knowledge, does not argue a very enlightened zeal, or religious temper.

Unitarians believe, that the Scriptures of the Old and New Testament contain a revelation from God, and that they are the only authentic records of his revealed will. They believe that "there is but one God, the Father, of whom are all things;" "that there is none other God but one;" that he is "the only Lord God;—the king eternal, immortal, invisible, the only wise God;—the God and Father of our Lord Jesus Christ." 1 Cor. viii. 6.—1 Cor. viii. 4.—Jude 4.—1 Tim. i. 17.—Eph. i. 3.

They believe HE is the only proper object of religious worship, because he is the Supreme Being, who "made the heaven, the earth, the sea, and all that in them is." Acts iv. 24—and because we are taught by the commands and example of our Saviour, that the Father only is to be worshipped. "Then said Jesus unto him, get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv. 10. "After this manner, therefore, pray ye:—Our Father who art in heaven, hallowed be thy name, &c. Matthew vi. 9. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." John iv. 23. "And in that day ye will ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." John xvi. 23. "I am the Lord, and there is none else; there is no God beside me." Isa. xlv. 5. "And Jesus answered him, the first of all the commandments is, hear, O Israel, the Lord our God is one Lord;"—And the scribe said, "Well, Master, thou hast said the truth, for there is one God; and there is none other but he." Mark xii. 29, 32. "To God only wise, be glory, through Jesus Christ, for ever."—Rom. xvi. 27. "For there is one God, and one Mediator betwen God and men, the man Christ Jesus." 1 Tim. ii. 5.

From these passages of Scripture, which are principally the declarations of our Saviour; from numerous other passages, and from the nature of the Supreme Being, we infer that there is one God, and to him alone are to be rendered adoration and worship.

We also infer from these texts, and the whole tenor of Scripture, that Jesus Christ is not this one God. How could he pray to the Father, if he were himself the Father? He always prayed as he taught his disciples to pray, and uniformly addressed his prayers to the Father. See John xvi. the whole chapter. God is infinitely powerful, wise, and holy. He is infinite in all his perfections; and it is impossible that there should be but one such being. Nothing can involve a more direct contradiction, than the supposition of two beings, each infinitely perfect. We hold it to be a fundamental doctrine of our religion, therefore, that Jesus Christ is a being subordinate to the Supreme Being. We cannot conceive how he can be considered God, or equal with God, unless there were two Gods infinitely perfect, which is impossible, and contrary to Scripture.

We found this opinion, not only on reason, and the necessary constitution of things, but on the words of our Saviour himself. "I came down from heaven," said he, "not to do mine own will, but the will of HIM that sent me." John vi. 38. "But I have not spoken of myself; the Father which sent me, he gave me a commandment what I should say, and what I should speak." John xii. 49. Does he not here evidently speak of a beingwho is distinct from himself, and whose command he is sent to execute?

But further, "my Father is greater than I." John xiv. 28. "I can, of mine ownself, do nothing." John v. 30. "The Father that dwelleth in me, he doeth the works." John xiv. 10. Can any language express more clearly, that he is not the one true God?

He always speaks of his power as being derived, as coming from the Father. But this language would have no meaning, if by the Father, he meant himself. When he predicted the destruction of Jerusalem, he said, "But of that day, and that hour, knoweth no man; no, not the angels which are in heaven, *neither the Son*, but the Father only." Mark xiii. 32. Would Christ have spoken thus, if he were the Father, and knew all things?

We make the revealed word of God the rule of our faith, and we cordially receive whatever the Scriptures teach respecting the Lord Jesus Christ. We believe that God commissioned him to make a revelation of his will, and that what he taught is true. He was clothed with divine authority, and his words were the words of the Father, who sent him. We believe that God anointed him with the Holy Spirit, and with power, and that for his obedience unto death, he was exalted to be Lord of the dead and the living. He suffered and died, that he might be a propitiation for our sins, and redeem us from all iniquity. By submitting unto death, even the death of the cross, he has secured to us the blessings of the new covenant, pardon, and everlasting life. He abolished death, and brought life and immortality to light, through the gospel. He was the Son of God. He loved us, and gave himself for us. God has raised him up to be a prince and a saviour, to give repentance and forgiveness of sins. We believe he gave us a perfect example of piety to God, and love to man, of humility, patience, self-denial, and all other virtues. He is entitled to our faith, obedience, and submission; to our gratitude, love, and veneration.—Gal. ii. 20. —Tit. ii. 14.—Acts x. 38.—Rom. xiv. 9.—Mark x. 45. –2 Tim. i. 10.

We believe that the Holy Ghost, or Holy Spirit, was the Spirit of God. It was given to our Saviour without measure. John iii. 34. It was poured out upon holy men. It enabled the prophets to predict future events, and the apostles to work miracles. It was a supernatural gift of intelligence, wisdom, and power; the energy of God operating on the minds, and strengthening the powers of men. We do not believe the Holy Spirit was a being, or a person, distinct from God. If it were a divine person, or being, equal with God the Father, how could it be divided into parts? How could it be said to be given of God, and to be given in different portions, to be poured out, to be shed forth, to be quenched? "No one knoweth the Son, but the Father; neither knoweth any one the Father, save the Son, and he to whomsoever the Father shall reveal him." Matt. xi. 27. But if the Holy Spirit were a divine person, equal with the Father, then it would know both the Father and the Son.

The gospel appears to us to promise its blessings of forgiveness and eternal salvation to those only, who comply with its terms, "repentance towards God, and faith towards our Lord Jesus Christ;" such a repentance, and such a faith as produce religious obedience, and the regulation of the heart and life by Christian principles and precepts. Nevertheless, we believe that, "in every nation, he that feareth God, and worketh righteousness, is accepted with him. We feel the sinner's hope to be abundantly strong and consoling, while resting on the covenant of grace, made by the God of love and mercy with his guilty creatures, through his beloved Son Jesus Christ, confirmed by his death, and attested too by the mighty power of his God. We depend upon the grace of God in Christ.

CAPITAL PUNISHMENTS.

The sanguinary character of the English penal code has long been felt and complained of by the thinking and benevolent. That disproportioned punishments tend to harden offenders, and defeat the objects of punishment, there can be no rational doubt. Considerable efforts have been made within a few years to bring about a reform of the penal code of England, and it is to be hoped that these efforts may succeed. Some, in the great warmth of their philanthropy, have wished, and have exerted themselves for the abolition of all capital punishments. However we may applaud the good feelings in which such endeavours have originated, or however disposed we may be to anticipate the time when even a murderer may, with safety to society, and a rational hope of his effectual repentance, be allowed to escape this highest sentence of the law, yet we must be allowed to doubt its propriety or safety in the present state of the world. This lenity of the laws, if desirable at all, must at least stand postponed to some future age.

We have been led to these remarks, by the perusal of a poem published in England, in 1819, entitled,—"The Law of Mercy; a poetical essay on the punishment of death, with illustrative notes." The prefatory remarks are written with ability, and though more particularly applicable to the state of society in England, are worthy the perusal of every Legislator, and every Executive officer of every civil community. With the hope that they may be the means of suggesting some new ideas, or reviving and impressing some old ones, in the minds of those in power, we have thought it would be useful to transfer them to our columns.

"To shed the blood of our fellow-creature," said an enlightened British judge,* "is a matter that requires the greatest deliberation, and the fullest conviction of our own authority; for life is the immediate gift of God to man; which neither he can resign, nor can it be taken from him unless by the command or permission of Him who gave it."

It is indeed somewhat reversing the order of things to deliberate upon the principle of penal laws, long after their enactment. Yet when the evil of capital punishment is becoming every day more apparent, inquiries into principle naturally suggest themselves; and however the result may throw a doubt upon the wisdom of our forefathers, we are impelled by a higher principle than the veneration of antiquity to vindicate the authority of truth and and mercy. For, prisons filled with delinquents, and calendars with crimes; the very restraints that are imposed instead of correcting to virtue, tutoring to vice; humanity and reason equally revolting from the severe punishment of some, and the impunity of others perhaps equally guilty; repeated public examples failing to deter, nay almost exasperating to moral rebellion; and the arm of justice itself hesitating in suspense between the magnitude of the punisnment and the authority of the law, what victim to strike, and what rule to obey, the outward letter, or the inward testimony of the heart; is it to be wondered at that all classes of the community should be loud and earnest in their appeals to the legislature for the revision and amendment of our criminal code?

When the public mind is strongly awakened by so many concurring causes, it may be expected that some will take up the argument on one principle, and some on another; some perhaps on the ground of policy and others on that of humanity.

In this state of things it may perhaps be allowable to view the subject as a christian moalist; and divested of all political bias to regard the "ultimum supplicium," the last extremity of human judicial power, simply as the act of a society of professed christian believers, upon a depraved or uninstructed brother. It may indeed be objected that if such views only were taken, and legislators were to be governed by supposed fanciful principles of humanity like these, the frame of society would be unhinged, and vice would maintain the ascendency for want of adequate resisting force. But we are persuaded better things: we are rapidly advancing to that state of knowledge in which it will be found an irrefragable axiom, that the more human institutions recede from the cruel and vindictive character of the malevolent affections, and approach to the mild and benignant spirit of christian charity, the more will they protect the good, conciliate and reform the bad, and finally produce the greatest amount of human happiness.

We have been hitherto proceeding too much upon the principle that our fellow-creature debased by vice was an object deserving banishment from the christian commonwealth, and was to be kept, as it were, at arm's length by the repulsive power of the laws. And we have been scarcely willing even to entertain the supposition that the virtues of charity and mercy could be made effectually applicable to a rude and savage state of society; so that laws of a gentle and forbearing character might be able to restrain the vicious by moral defences alone. Hence it has happened that legislators have generally consulted the worst principles of human nature instead of the best, on which to build their various systems of law; and repulsion has generated reaction.

But there are laws of attraction in morals, as well as in physics. And as physical disorder arises from an ill-assorted union and conflict between the natural elements, so moral confusion and misery are the effect of all violent contention.—For on whatever side there is severity, on that side is the law of harmony broken—and *there* does the antagonist or opposing evil make its destructive inroads.

But, on whatever side there is mercy, on that side is a moral order—a system so well combined and supported with such powers of resistance, that although its defence be invisible, it is nevertheless secure; for the arm of Omnipotence is underneath.

* Judge Blackstone.

DUTIES OF THE SICK.

The following is an extract from a sermon preached by the late Rev. S. C. THACHER, immediately after his recovery from the first attack of the disease, which finally put an end to his valuable labours, and deprived society of one of its brightest ornaments:—

"The last duty to which I have either time or strength to call your attention, is the duty of complete trust in God, and resignation to his will. And here, my friends, is the reward, the triumph, of a life of religion. The time to try the value of the maxims on which our lives have been formed, is the hour of severe sickness.—The animating bustle and contentions of life no longer engage our attention; our ambitious hopes are over; the sound of fame grows dull to the ear; the voice of flattery no longer sooths us, and "all the worihipped pageantry" of pride is fled from before our eyes. Then it is that we fall back on the resources of our own minds. The world deserts us, and we feel, as it were, alone in the universe with our God. How miserable is that man, who feels himself for the first time in this dread society; whose life has been past in shaking off the thought of futurity, till the voice of death now forces it in thunder on his ears! How blest is he, whose life has been made a scene of preparation for such an hour; spent in habitual communion with his God, in humble desires to gain his approbation, and in forming himself for that pure society to which death is about to introduce him; and who, now that flesh and heart fail him, can stretch his feeble hand, and lift his languid eye to heaven, and say, "God is the strength of my heart, and my portion forever."

DR PARR'S CHARACTER OF PRIESTLEY.

Upon the theological disputes in which the Doctor has been engaged, I forbear to give any opinion. Yet, while I disclaim all allusion to local events, I will make you a concession which you have my leave to apply to persons of higher rank as ecclesiastics, and of greater celebrity as scholars than your town can supply. I confess with sorrow, that in too many instances, such modes of defence have been used against this formidable Heresiarch as would hardly be justifiable in the support of revelation itself, against the arrogance of a Bolingbroke, the buffoonery of a Mandeville, and the levity of a Voltaire. But the cause of orthodoxy requires not such aids. The Church of England approves them not. The spirit of christianity warrants them not. Let Dr Priestley, indeed, be confuted, where he is mistaken. Let him be exposed, where he is superficial. Let him be repressed, where he is dogmatical. Let him be rebuked, where he is censorious. But let not his attainments be depreciated, because they are numerous and without a parallel. Let not his talents be ridiculed, because they are superlatively great. Let not his morals be vilified, because they are correct without austerity, and exemplary without ostentation,—because they present even to common observers, the innocence of a Hermit, and the simplicity of a Patriarch,—and because a philosophic eye will at once discover in them, the *deep-fixed root of virtuous principle, and the solid trunk of virtuous habit.*

CHRISTIAN REGISTER.

BOSTON, FRIDAY EVENING, APRIL 30, 1824.

INDIGENT BOYS ASYLUM. The anniversary of this Institution will be held this day. The annual Sermon will be delivered by the Rev. Mr PALFREY, in the Old South Church, at 4 o'clock this afternoon. After service there will be a collection in aid of the funds of the Institution. The excellence of this charity highly recommends it to the attention of the benevolent.

SEAMAN'S SOCIETY. In 1818, a Society was established in London, called the *Port of London Society for promoting religion among Seamen.* A floating chapel has been opened, at which the ministers of all denominations have been invited to officiate. The meetings have been well attended, and much good appears to have been done by the Society. The sixth anniversary was held on the 17th of February.

MISSIONS.

There are many missionary stations in and around the Mediterranean, the principal of which, at the present time, is the one established at Malta.

The American Board for Foreign Missions has 5 missionaries now stationed in that region, viz. Messrs Fisk, Temple, King, Goodell, and Bird. A printing establishment is under the control of these missionaries. Their press began its operations in August 1822. Six tracts in Italian, and nine in modern Greek, have been printed. The missionaries at Malta are diligently acquiring a knowledge of the modern Greek & Italian, and preparing themselves for usefulness by increasing their knowledge of the state of the countries around them, and of the manners and principles of the inhabitants. It is stated in the thirteenth Report of the Board, that "as more is learned of the countries bordering on the Mediterranean, the importance of this vast field of labour is clearly seen."

Much is hoped from the operation of Bible Societies, in ameliorating the condition of the inhabitants of the countries about the Mediterranean. A Bible Society is established at Malta, which, by the assistance of other similar institutions, has been able to effect much in the distribution of the Scriptures. We are told "that Italian, Greek, Armenian, Arabic, Syriac, Hebrew, and French Bibles and Testaments have been transmitted by this Society to Alexandria, Cairo, Smyrna, Aleppo, Candia, Cyprus, Algiers, Tunis, Joannina, and other places." Smyrna is considered an important post, as a residence for an agent of Bible Societies, as there is here opportunity of supplying all the great towns of Anatolia and Caramania with Bibles. Mr Barker writes that while at Smyrna he had occasion to sell the Scriptures to strangers from all parts of Turkey, some of whom were from Merdeen, Mousul, and even from Bagdad. "Priests from Anatolia and Caramania,—from the towns of Caissarick, Brusa, and Magnesia, became considerable purchasers." At Adrianople there is a great want of the Scriptures, but a great readiness on the part of the Christian Authorities to promote their circulation.

Besides the American missionaries at Malta, the Church Missionary Society has had an establishment there ever since the year 1815. The mission consists of two representatives of the Society,—Mr Jowett and Mr Deininger,—a compiler of tracts,—Dr Naudi,—and a printer. Mr Jowett has published a volume of Christian Researches, which has passed to a third edition.

The business of instruction is carried on with activity and effect at Malta. In the Ionian Islands the system of Mutual Instruction is introduced under the patronage of the British and Foreign School Society.

The London Jews Society has three missionaries in the Mediterranean, Messrs Wolff, Lewis, and Neat.

The Society has determined to establish a permanent mission at Jerusalem. Messrs Wolff and Lewis are to be the missionaries.

The London Missionary Society has missionaries in the Mediterranean, one at Corfu, and one at Malta.

The Wesleyan Missionary Society has lately determined to establish a mission at Jerusalem. Mr Cook is appointed missionary.

Around the Caspian and Black seas there are many missionaries. These are chiefly in the employ of the Scottish Missionary Society.

The Mahometans of the Crimea are greatly affected by the state of things in Turkey. It is said respecting them, in the last Report of the Scottish Society, that,

"The present important movements in Turkey lead many of them to conclude, that the Day of Judgment is at hand; and they believe that before that day, Mahometanism will be almost completely abolished. The chief Effendi wept, when he heard of the defeat of the Turks at the Straits of Thermopylæ, and seemed to think that the Ottoman empire was hastening to destruction, and carrying along with it the interests of the Mahometan faith."

At Baktcheserai, J. J. Carruthers is established as missionary. There is also another missionary station at Karass, a large village in Asiatic Russia, between the Black and Caspian Seas. Very little success seems to have attended this mission.

The most considerable missionary establishment in this region is at Astrachan, the capital of the province of Astrachan. This city is situated on an island in the river Wolga, about 52 miles from its mouth. The number of inhabitants is 70,000, from various nations. It is a place of great trade. There are five missionaries at this place. They meet with great opposition, and are treated with great scorn. Their chief employment at present is the translation and printing of tracts. One of the missionaries has lately commenced the translation of the Old Testament into Persian, with the help of a learned Persian.

At Sarepta, on a branch of the Wolga, the United Brethren have a mission. The London Missionary Society has also missionaries here, who labour amongst the Calmucs.

At Orenburg, about 600 miles from Astrachan, north by east from the Caspian, is an establishment of the Scottish Missionaries. This is the great thoroughfare for caravans between Siberia, and European Russia. The object of this establishment was the benefit of the Kirghisians But all prospect of success appears to have vanished, and the missonaries have turned their attention to the Tartars. The German Missionaries at this place, five in number, are said to be equally unsuccessful.

Amongst the Nogay Tartars the Baptist Missionary Society has a Missionary. He is exceedingly persevering but as yet entirely unsuccessful.

In Siberia there is a missionary establishment at Selinginsk; a military station southeast of Irkutsk. It is under the care of the London Missionary Society. The indolence of the people, together with their great indisposition to read or think are mentioned as the great obstacles to the success of the undertaking.

At Canton, in China, the Rev. Robert Morrison, D. D. is the only missionary. He was assisted by Mr Milne; but he with his wife, and Mrs Morrison, are all now dead, and Mr Morison is left to labour alone. The New Testament has been now for nearly ten years translated and printed in Chinese, and the Old Testament, translated conjointly by Dr Morrison, and Mr Milne is now nearly printed. Dr Morrison has been nearly fifteen years employed in forming a Chinese and English dictionary. It is now completed, and has been printed at the expense of the East India Company.

At Malacca, the chief town in the peninsula of Malacca, there are two Missionaries. Great attention is paid to schools in this region. Even the Mahometan priests, after the example of the missionaries have begun to afford gratuitous instruction to the Malay children.

At Sincapore, a small island at the southern extremity of the peninsula of Malacca, the London Missionary Society has two Missionaries.—The same Society has also two Missionaries at Pulo Penang, or Prince of Wales Island, which lies off the coast of the Malay peninsula. Their place of residence is Georgetown. In 1822, the late Mr Milne gave a very favourable account of the state and prospects of this mission.

The only other missionary station of importance beyond the Ganges is that in Rangoon, in the Burman empire, about 670 miles southeast of Calcutta. These Missionaries are under the patronage of the Baptists. Two of them, Mr Judson and Dr Price, have spent some time at Ava, the residence of the King, and have been favourably noticed by him, and had a spot of ground assigned them as a residence. They are expected to take up their residence there, and their expectations are much raised in regard to their success, by the favourable reception given them by the King.

RELIGIOUS INTELLIGENCE.

BIBLE SOCIETIES IN IRELAND. Each county in Connaught has now its Bible Society; and many persons who live day by day upon scarcely any thing but potatoes subscribe their penny a week for the Bible; not a few of whom are Roman Catholics. The Rev. J. Wilson, who is now labouring in Connaught as a missionary, states that when he first went there the barren state of the country, in reference to the word of God, was truly deplorable.

The First Anniversary of the *Young Men's Missionary Society*, of New-York, was celebrated on the evening of the 20th inst. This Society is domestic in its operations. Ten Missionaries have been employed in different parts of the state, and $1140 have been expended for their support.

IRISH READERS. Persons, styled Readers, are travelling through Ireland to read and explain the Scriptures to the poor peasantry. Immense numbers of these deluded people have, by this simple means, been enlightened to see the ignorance in which they had been kept by their priests. One of the Readers states that there is a general stir at present among the people respecting religion, and that they are resolved to search the Scriptures for themselves. Wherever the Bible is received, ignorance and superstition will vanish.

Dr Carey writes that India is not the same country, in a moral sense, that it was when he first landed there 30 years ago. Then, all was infidelity among Europeans, and all superstition among the natives: Now, a great number of the Europeans fear and worship God, and the superstitions of the natives are gradually giving way.

FREE MASONRY. It is mentioned in Mr Wolff's journal, that there are many free masons among the Turks in Persia, Damascus, and in the mountain of Lebanon. It is also stated in the same journal that Mussulmans in several parts of Turkey, marry Christian women. The information in both cases was given by the Turks. *Southern Intelligencer.*

In announcing the appointment of two Bishops to the West India Islands, one of the Kingston editors says, that they are more in want of a portion of the physical Church militant—his majesty's 77th regiment. Fourteen convicts, escorted by a party of Maroons, under sentence of transportation, arrived on the 24th ult. at the jail of Kingston.

REFUGE FOR THE DESTITUTE. The anniversary of this institution was celebrated at the London Tavern, on 26th of February. The Duke of York presided. Many distinguished noblemen were present, among them the Earl of Liverpool. Mr Justice Best, in the course of his speech, pronounced this institution, from the practical experience he had of its benefits, to be the best charity in London,

CATHOLIC BIBLE SOCIETY. The New-Orleans Advertiser of March 25, states that a meeting for the formation of a Catholic Bible Society, had been held at the Mayor's office. The Rev. Father Antonio de Sedella was present, at whose suggestion the meeting was adjourned, in order to give more public notice, at mass, and through the papers. The object is to put the New-Testament, of the Catholic version, in French and Spanish, into the hands of the destitute.

OCCASIONAL.

OUTRAGE ON THE INDIANS.

A paper dated Indianapolis, (the capital of Indiana) March 30, gives an account of the most barbarous outrage that we remember at any time to have heard of. Three Indian men and three women, with four children, were all murdered in cold blood by five white men and two boys, on the 22nd of March. The Indians were encamped on Fall Creek, to which place they came for the purpose of hunting. The men were decoyed away on some pretence, and whilst without any suspicion of evil design on the part of the whites, two of them were shot dead and the other escaped badly wounded. The men then returned to the Indian camp, and murdered all the women and children. One of the boys, who was compelled to join in the murder by the threats of his father, has given information of the transaction, and the men are all, except one, taken into custody. It is said, that since their arrest they have made a full confession. The bodies of those at the camp were shockingly mangled, for the purpose of leaving the impression that it was the work of the Indians.

It is by such acts as these, that the Indians are exasperated to retaliate with redoubled cruelty. And who can wonder that an uncultivated and sensual people should seek vengeance for such outrages as this? And similar ones, though less atrocious and striking, are not uncommon. We hear of late of a military party being fitted out under the sanction of government to proceed on an expedition to chastise the insolence of certain tribes of Indians. When at the same time we learn from respectable Indian agents, that whatever outrages the Indians may have committed, have been in retaliation of previous abuses and injuries received from our citizens, and particularly for our violation of treaty by trapping and hunting contrary to agreement on Indian territories. There can be no doubt from a view of the past, that they have been frequently provoked to commit excesses, by unprincipled traders for the purpose of finding an excuse for making war upon them, and despoiling them of their lands and hunting grounds.

Undoubtedly our government wishes and intends to be just and humane toward them; still it is worthy of inquiry, whether the management of Indian affairs is not trusted too often, especially in its details and execution, to men who do not rightly estimate our relations and duties to the natives, and who have not cultivated sufficiently the feelings of humanity toward them. It becomes a christian people to look upon these sons of the forest with an eye of enlarged and generous philanthropy,—to bear with their prejudices and foibles,—and to fix their friendship by justice and persevering kindness.

Instead of this, it cannot be denied that we have been guilty of tampering with their feelings,—of disrespecting their rights, and repeatedly violating our compacts with them; or at least of winking at and passing over this treatment of them in others. Let the just and humane policy of the illustrious PENN be pursued toward them, and it is not to be doubted they would soon show themselves tractable, generous, and humane.

AGRICULTURAL SEMINARY.

A prospectus of an Institution, in some respects similar to the Gardiner Lyceum, has been issued in Connecticut. It is proposed to locate the seminary in the town of Derby. It will be opened on the 2d Wednesday of May, under the care of Messrs. Josiah Holbrook, and Freeman Coe. It is highly gratifying to see institutions of this description increasing and becoming popular. Nothing certainly has a more powerful effect than such institutions in raising the character, respectability and influence of that most important and virtuous class of our citizens, the cultivators of the soil, or, in other words, in increasing the physical strength and moral health of the body politic.

CULTIVATION OF WHEAT.

The editor of the New England Farmer, in the number of that paper for the 10th inst. makes some statements tending to prove that wheat may be cultivated in Massachusetts, and in all parts of New England, as well as in most other parts of the United States. The average crop of wheat, in the best wheat-ground county in Pennsylvania, is said to be only about *fifteen* bushels to the acre. It is also stated that in 1817 there was raised 1325 bushels of wheat on 58 acres, in Newbury New town, Mass. making an average of 22 bush. per acre.

DOMESTIC SALT.

In Spafford's Gazetteer, just published, it is stated that the salt made at Salina, N. Y. can be sold at Albany for 50 cents per bushel, by the quantity, including duties, tolls and transportation. We are told also that the coarse salt is as easily made as the fine. They have now an apparatus prepared, by which they can make 1,200,000 bushels yearly, and they are about adding one fifth to the number of kettles. The amount of salt entered at the custom house in New-York, in 1823 was 1,062,264 bushels It is said that a duty of 4 or 6 cents per bushel on foreign salt would enable the manufacturers to compete successfully for the supply of this article.

ORIGINAL COMMUNICATION.

For the Christian Register.

'It is truly mysterious that a religion so pure and perfect as was that promulgated by Christ, should have been so early corrupted, and made subservient to all the base and criminal passions of man. Even the religion of the Jews, though not to be compared with Christianity, was in itself a simple and pure religion. It was however soon corrupted from its original simplicity, and its plainest precepts violated. It has even been suggested that the Jewish lawgiver himself sometimes mistook the suggestions of his own mind for the voice of Jehovah; and instigated the people to acts of cruelty and barbarity altogether inconsistent with the divine precepts he had enforced. Our blessed master exemplified and illustrated, in the most perfect & simple form, the doctrines he taught. Nevertheless, many of those who profess to be his disciples prefer the example set them by the Jews, and, arrogating peculiar privileges, destroy without mercy all who differ from themselves, unmindful of the fate of those who have so long suffered affliction for their transgressions.

We, who are called Christians, have, by the most aggravated injustice, taken possession of the inheritance of those, by whose kindness and hospitality our ancestors were received and cherished, when wanderers on the face of the deep, and ready to perish; and we are still persevering in the same course, and pressing on their retreating footsteps with havoc and ruin in our train; which, if persisted in, must result in the extinction of the native race. Yet, as if still further to mock and exasperate them, we are sending missionaries to convert and persuade this people to embrace the religion and adopt the manners of their destroyers.—The reply of a chief to one of these missionaries evinces the sense they entertain of our faith and sincerity. "Go," said he, rising with great earnestness, "teach your own people not to lie, get drunk, and cheat poor Indians; then come and preach to us and we will believe you." None can, we think, doubt the propriety of adopting this advice, who are sincerely inclined to do good. "Can a corrupt tree bring forth good fruit?" Let us then instruct those nominal Christians, who dwell on our borders, and are in worse than heathen darkness, in the sublime precepts of Jesus, and assure them that vain is that faith which does not "work by love and purify the heart." Except this be accomplished, no efforts can save our Indian brethren. In vain do they profess our faith; in vain do they adopt our modes of living, and resign the chase to the whites; nothing but this can protect them from the avarice and cupidity of their neighbours. This conviction must be powerfully impressed on the minds of all, by the events which have taken place in regard to the Cherokees, where our missionares have been most successful; and by the appalling narrative, by Mr Heckewelder, of the massacre of the christian Indians.

Let those who visit foreign lands be instructed in their duties as men and christians, that they may not disgust by their vicious and reprehensible conduct, those whom we are attempting to christianize. Let them learn not to treat with contempt and obloquy those who differ from them in opinion, but to keep in mind the imperfections and distinctions which prevail among us, who have heard the glad tidings which proclaim peace and good will to men. Why should they who believe that "without the shedding of blood, there can be no remission of sin," condemn those who believe that self-devotion and immolation are acceptable to the Deity? Or why should they, who maintain that infants are doomed to perdition, censure those who commit their offspring to the streams held sacred to the Deity, in the hope of propitiating his favour and acceptance? Should we deride such as feel contaminated by coming in contact with us, when there are some among ourselves who dread the same result should they peruse a book written by one who holds opinions in some points opposed to their own? Or, should we pronounce those to be polytheists, who can retort the charge against the worshippers of the trinity, and aver that their sacred books expressly state that there is but one living and true God and maintain that "the worship of consecrated objects is enjoined on those only, who are incapable of raising their minds to the notion of an invisible Supreme Being, though (says Rammohun Roy) the missionary gentlemen tell us, that their scriptures ordain the worship of a triune God? Why should the purity and sublimity of

our religion be defaced by puerile conceits, and debasing dogmas borrowed from pagan superstition? Do we desire to establish the superiority of the christian code? We must "let our light so shine among men, that they may see our good works, and glorify God.... Or how wilt thou say to thy brother, let me pull the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite! first cast out the beam from thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

The sums devoted to foreign missions would doubtless amply suffice to instruct all those among ourselves who are destitute, without wringing from the hard hand of the labourer, what is necessary for the support and comfort of his family, or requiring from the widow her mite; and while we neglect to provide "for our brethren within our gates," are we not amenable to the censure denounced by the apostle against those who neglect to provide for their own?

The situation of our missionaries is doubtless in many respects superior to what they could attain in their own country;* but assuredly they would not hesitate to relinquish some advantages, when so much good would result from their labours at home if well directed; and may we not hope that those young gentlemen who have been allowed to travel through the most celebrated portions of our globe, and have received advantages which few are able to enjoy, will return, after having experienced the inutility of their labours abroad, and devote their services to those, by whose benefactions they have been enabled to perform a tour so highly gratifying?

Would christians be united, and consent to teach those simple and sublime doctrines as they were taught by our divine master, unaccompanied by those perplexing dogmas, which distract and draw the attention from the essence of christianity, the sum of good which would thus be produced would attest the purity of their faith. Throughout the whole ministration of Christ a direct reference was made to works as the test of faith. "By their fruits ye shall know them." How comes it then, that the missionaries who preach in his name should endeavour to make proselytes by the assurance, that those who have faith are not strictly required to keep the commands of God.† It is doubtless from this mode of preaching, that some are induced to make profession of a faith which will ensure forgiveness without fruit meet for repentance. Some are also induced with a view of being received into the pay of missionaries; but the Hindoos are too strongly impressed with a sense of their moral obligation and accountability, and too much attached to their forms of worship, to renounce them for those dogmas, which appear to them so inconsistent with their notions of duty and rectitude. This may be inferred from their reply to those who attempt to convert them; who are often made to feel their own inferiority, as is feelingly described by the ingenious H. Martyn. To teachers of this class may be referred all the evils which have corrupted our holy religion; and the pages of history are not stained with any deeds more atrocious than those recorded of the conquerors and settlers of America, "who bore upon their blood-stained banners the peaceful semblance of the cross;" and we should not be surprised that "the miserable natives were accustomed to say, they had rather endure the sufferings of hell, than to enter the abodes of heaven, if they must dwell there with christians." There can be but little doubt that if the money expended in support of foreign missions were employed at home, much greater good would be effected.

The Evangelical Missionary Society, which is patronized by liberal christians, for the express purpose of assisting those in our own country who are unable to support teachers themselves, has been productive of much good, and should receive the support of all who are interested in the welfare of their country, as all must be convinced how much her prosperity depends on the knowledge and virtue of the people. It must be conceded, that this Society does not receive all the encouragement it merits.

The propriety of applying the resources of the country to relieve the wants of its own people is enforced by the consideration, that we are sending help where it is not wanted. The British have assured our missionaries, that they are able and willing to instruct their own subjects, and want not our aid.

In the eloquent sermon of the Rev. Mr Wayland, lately published, one would be led to suppose that the whole of christian duty was comprised in sending forth missionaries; and it would be difficult for those, who are unable to detect the fallacy of his arguments, to refrain from contributing to their support, though their families should suffer want.—He tells his audience that the world is their field, and enumerates the evils and miseries they must redress. But assuredly they need not cross the Atlantic "to find villages burnt and depopulated, fields laid waste and people who have escaped destruction, naked and famishing:" nor will they have occasion to inquire "who have done this?" The details are unblushingly related in our public papers and in despatches to government, by a people styling themselves christians, inhabiting "the narrow strip of country," which is excepted by the preacher from the "world that lieth in darkness." Here too may be found "the traffickers in human flesh," and the miserable victims of their guilt and avarice in hopeless and galling bondage. In support of the cause he advocates, the preacher adduces the examples of Howard and Clarkson. We should be unwilling to detract aught from the disinterested self-devotion of Howard; but assuredly, had his benevolent exertions been limited to his native clime, he might have established a beneficial and permanent mode of relief for his unhappy countrymen. The stream that fertilizes its native vale and bestows joy and abundance on the beings who inhabits its borders, should its course be diverted and poured over an extensive plain, would add but little to its verdure and fertility. Had Clarkson employed his energetic mind in attempts to christianize the natives of Africa, while his countrymen were employed in throwing among them the torch of discord to facilitate their nefarious traffick, and bearing off their victims in their pestiferous dungeons, to endure the most cruel and ignominious bondage, how small the sum of good which would have resulted from his labours! The disinterested benevolence of Clarkson prompted him to arrest the stream of corruption at its source.—He fearlessly pleaded the cause of the oppressed and spoke to the assembled rulers of his nation, of their heinous offences against mercy and justice, with a strength and pathos, which forced conviction in the minds of all, whom avarice had not rendered callous to the feelings of humanity; nor did he cease from his philantrophic exertions till his labours were crowned with success. Characters of this description eminently display the moral dignity of human nature, and are assuredly, such "burning and shining lights" as are greatly wanted among ourselves, "who will cry aloud and spare not.—The 58th chap. of Isaiah, beginning with these words, if duly appreciated, would give a new direction to missionary labours.

* From the Journal of Mrs Judson, we may conclude that the missionaries live in a style superior to that enjoyed by our most favoured clergy at home.

† Journal of Mrs Judson.

GENERAL INTELLIGENCE.

INTERNAL IMPROVEMENTS. On Thursday the 15th instant the President and Directors of the Chesapeake and Delaware Canal Company proceeded to Newbold's landing (on the Delaware) opposite the Pea Patch fort, and in the presence of the Chief Justice of the State of Delaware, the Mayor of Philadelphia, and a highly respectable assemblage of citizens, commenced the excavation of the Canal. After the ceremony of removing the first sod had been performed by the chairman of the committee of works, under the direction of the President, an appropriate address was made by Thomas P. Cope, Esq of Philadelphia, one of the directors.

The State of North Carolina has appropriated 25,000 more, towards the expense of improvements on the Cape Fear River.

The State of Virginia has just obtained a Loan of $400,000, at 6 per cent. at 2 1-2 premium, to be expended on internal improvements. We believe the Legislature of Massachusetts has never made appropriations for such objects. The Virginia loan was taken by the Farmers' Bank. The offers amounted to 1,300,000. A proof that Bank Money is plenty.

Half a dozen new Steam Packets have been established between N. York and different places.

AMERICAN GENIUS. A correspondent of the National Intelligencer states that "by information obtained at the Patent Office, it appeared that nearly a thousand dollars have been received for patents granted within this month; and Mr Gilbert Brewster, who spent six weeks lately examining the various models, declared that he was astonished at the ingenuity there exhibited. Mr Brewster also declared, that the aid he received at that office, by examining attentively the machinery, has enabled him to perfect so much the art of spinning wool, that he has reduced the price of spinning it to *one cent* per pound. It has never been less than eight cents before, and during the war it was 25 cents per pound."

AN INSTITUTION, for teaching mechanics the scientific principles of their several trades, has been established in London, under the guidance of Dr Birbeck, founder of the first institution of the kind at Glasgow. Already similar plans are afloat at Liverpool, Manchester, Leeds, Bristol, and Birmingham.–*Eng. pap.*

MAPLE SUGAR. It was with pleasure we lately received a sample of this article, of a superior quality, from a farmer in this township. It exceeds in whiteness any Muscovado we have seen, and it shows to what perfection it might be brought, provided some attention were paid to its manufacture.

Kingston (N. C.) paper.

EXPORTS OF MOBILE. During the month of March, there were exported to foreign ports, 2,999 bales cotton; 132,000 feet of lumber; and 106,250 staves:—coastwise, 6,751 bales of cotton; and 125,200 staves. The total export of cotton this season is 27,632 bales; remaining in stores and vessels not cleared on the 1st April 8,594 bales; being about the same quantity on hand at the same time last year.

Several gentlemen of Norwich, (Conn.) have subscribed a sufficient sum to purchase the new steamboat Henry Eckford, to run between that place and New York. Connected with the boat, a line of post-coaches is to be established through Providence to Boston.

Colonel C. S. Todd, late Charge des Affaires to the Republic of Colombia, has returned to Washington on his way to rejoin his family—having declined to accept the post of Secretary of Legation to the mission to that country.

It is stated in the Philadelphia Freeman's Journal, that American property is very insecure, at present, in Havana, as the government there had refused to acknowledge Mr Warner, the American Consul.

FLOODS. The Rivers in Kentucky, Tennessee, &c. are much swollen by the spring rain—the roads are greatly injured, and some mails have been lost in attempting to cross the streams.

NORTH CAROLINA GOLD. There was shown to us a few days since, by a merchant of this place who has just returned from Mecklenburg, a lump of this precious metal, which is as pure as any that has ever been found in North Carolina; it weighs about 100 pennyweights, and it evidently appears to have been acted upon by a convulsion of nature. It was found in Mecklenburg county, near the waters of Richardson's Creek, by a negro girl of Mr T. Doster's while ploughing in the field. *Pee Dee Gaz.*

Mr JOSEPH LANCASTER, author of the School system which bears his name, has sailed from Philadelphia for Laguira.

The Baron Cuvier has been elected an honorary member of the New-York Lyceum of Natural History, to supply the vacancy occasioned by the death of the Abbe Correa de Serra.

Cargoes of Wheat from New South Wales have been carried to Rio Janeiro for sale.

The Society of Friends, in England, have subscribed £7100 sterling to relieve the Greeks.

FOREIGN NEWS.

FROM EUROPE.

Intelligence is received from Paris by the way of New-York, to March 24th. The Legislative Chambers were opened on the 23d by the King in person. He congratulates France on the success that has attended her efforts in restoring Spain to her King &c. Respecting South America he observes, "I trust that the affairs of the East, and of Spanish and Portuguese America, will be regulated to the advantage of the nations and people who are interested, and to the great extension of the Commercial relations of the World."

London dates are to March 20th. Nothing of importance has transpired since the last dates. The following interesting account of the British Parliament relative to slaves and slavery is furnished by the editor of the Daily Advertiser, from the Moniteur.

"On the 18th, Ministers laid before the two houses, documents explaining the measures which they proposed to adopt for ameliorating the condition of the slaves in the West Indies. An experiment is to be made in the Island of Trinidad, of a system of measures, promulgated by an order of council, and similar measures are recommended to the other colonial Legislatures.—Under this order an official Protector and Guardian of slaves is to be appointed for Trinidad, who is to be entrusted with the maintenance of their rights, and to him notice is required to be given in all cases of actions or prosecutions affecting the life, banishment, or right of freedom of the slave, and he is required to attend the trial. Slaves are not to be employed in any labour on Sunday, and provision is to be made for their religious instruction. Female slaves are not to be punished by flogging, and males not by more than twenty-five lashes on the same day—with other limitations.—Provision is to be made by which they may acquire and hold property—saving banks are to be established for preserving their earnings—a provision is made by which they may purchase their freedom.

Various other regulations are made for the benefit of the slaves which we have not room to detail.

Mr Canning on the same day, proposed in the House of Commons a bill for making the slave trade at sea, by British subjects, *piracy*. In his speech on this occasion, in reference to the suppression of the slave trade, he said, "I have the satisfaction to be able to announce, that almost at the moment in which I speak, a treaty must have been signed between England and the United States, which establishes between the two nations the right of mutual search. An act of Congress likewise goes to assimilate the trade with piracy. Thus the two first maritime powers of the world co-operate to destroy this infamous traffic." His speech was highly applauded, and leave for a bill was granted without a division."

SPAIN.——ALGIERS.

Spanish papers to the 11th March have been received here, containing Madrid dates to the 4th. They are wholly occupied with local topics. The attention of Ferdinand was directed to the amelioration of the fiscal concerns of the kingdom, left in a deplorable state by the Cortes. *Barcelona* accounts inform, that the Algerines were fitting out vessels to depredate on the British commerce; and that they had taken several Spanish vessels, the Captains of four of which were seen at the office of the American Consul. The port of Algiers is closely blockaded by a British squadron.

The King of Spain has dismissed fourteen of his councillors of state, out of twenty of which this council is composed.

Accounts from Spain mention the appointment of the Duke of Alcurda as Minister to the United States, and say he is a moderate Constitutionalist.

We learn by letters lately received from Gibraltar, that the squabble between the British and Algerines will not become serious war. That the Dey will lose his head; the new Dey apologize, and the British make him a present of a corvette for the one taken by them. They add, that our Consul-General, SHALER, had been threatened, and that it would be advisable to augment our present force on the station, at least as long as Algiers continues at war with Spain.

Despatches had been received from Vice Admiral Neale, dated 25th of February, off Algiers, where he was maintaining a strict blockade, in which it was supposed the whole Algerine force was collected. Several European captives had been placed by the Algerines on the footing of prisoners of war.

THE GREEKS.

The information from Greece is of some interest. They continue successful. The fortress of Carysto has surrendered to Odysseus. All their efforts are directed against Negropont. It was expected to surrender before May.

CHILI.

St Jago, Dec. 15, 1823. There are several Spanish privateers on this coast; one of whom is said to have captured the English ship Stanmore, chartered by the Chilian East India Company, and said to have $50,000 in specie on board, and an equal amount in cargo. The privateer is said to have been equipped at Rio, and manned at Chiloe, an island now in the possession of the Spaniards. A Chilian frigate has sailed in search of her; and it is also added, that the U. S. ship Franklin, Com. Stuart, has also sailed in quest of her; and it is said, the Stanmore had the American Consul at Coquimbo, on board, and that he has been detained.

BRAZIL.

An arrival at Salem from Para, confirms the accounts of the evacuation of that place by the Portuguese and other Europeans, in consequence of the approach of 15,000 of the natives to take possession of the city. On board one vessel 192 merchants, &c. embarked for Lisbon.

Congressional Proceedings.

SENATE.

FRIDAY, April 16. A communication was read from the delegation of the Cherokee Indians. It was ordered to lie on the table. A number of local bills passed different stages.

The bill regulating the returns of votes for President and Vice President was discussed with considerable earnestness. It was finally passsed to a third reading. After attending to executive business, the Senate adj.

MONDAY, April 16. The new tariff bill was read a first time, and ordered to a second reading tomorrow. The bill regulating the returns of the votes of Electors was passed, and sent down to the House for concurrence. Some business of a local nature was transacted, and the Senate proceeded to the consideration of executive business.

TUESDAY, April 20. A resolution which was introduced yesterday fixing the 15th day of May for the adjournment of Congress was passed, and sent down for concurrence.

A bill was introduced by Mr Lloyd of Mass. and read twice, to provide for the punishment of crimes in any navy-yard, arsenal, &c. of the United States. The bill was referred to the Committee on the Judiciary.

The tariff bill was then taken up for a second reading. After the second reading a motion was made to refer it to the Committee on Finance. This was opposed and negatived 23 to 22. It was then referred to the Committee on Commerce and Manufactures. Mr Lloyd of Mass. in some remarks on the bill, stated that he considered it of more importance than any subject that had occupied the attention of Congress since the adoption of the Constitution.

WEDNESDAY, April 21. Some time was spent in considering the motion of Mr Mills for associating the Committee of Finance with the Committee on Commerce &c. respecting the tariff. The motion was finally withdrawn.

The subject of Internal Improvements came under discussion. It was so amended as to have become almost a new bill. It met with much opposition. Before any question was taken the Senate adjourned.

HOUSE OF REPRESENTATIVES.

FRIDAY, April 11. A memorial from the Cherokee Indians, relative to quitting their residence in Georgia, was read, and ordered to be printed.

A memorial of sundry citizens of Washington, D. C. respecting a national paper currency, was referred to the Committee of Ways and Means, and ordered to be printed.

A bill respecting the Slave Trade was reported and read twice. Several local bills advanced through different stages.

The tariff bill being taken up, was finally passed (as stated in our last) by a majority of 5 votes. The whole number of votes given was 209.

MONDAY, April 13. The Speaker presented a long address from Ninian Edwards, of Illinois, late a Senator of the U. S. and recently appointed Minister to Mexico, dated from Wheeling, Ohio, vindicating himself from certain allegations made by the Secretary of the Treasury in a late report to Congress, in relation to government deposites in the Western Banks, of one of which Mr Edwards was a Director. In this communication Mr Crawford, Secretary of the Treasury, is directly and openly charged with mismanagement of the public Funds. The presentation of this address occasioned much excitement and warm debate. The reading of it, which was called for, occupied an hour; until a motion to have it printed, was made by Mr Tucker. It was finally determined to refer the whole subject to a select committee. This committee consists of Messrs. Floyd, Livingston, Webster, Randolph, Taylor, M'Arthur, and Owen. They are empowered to send for persons and papers. It is stated that an express has been sent with a warrant to pursue Mr Edwards to New-Orleans to bring him back to Washington. It is said also that a vessel is dispatched to meet him at the mouth of the Mississippi, in case he should have embarked before overtaken by the messenger.

The bill relative to appropriations for fortifications was discussed in Committee of the whole, and after some amendments was reported to the House.

TUESDAY, April 20. The resolution of Mr Longfellow was agreed to, calling for information relative to French spoilations on American Commerce.

An interesting debate took place relative to the appropriations for fortifications. The bill was finally ordered to a third reading.

On Wednesday it was read a third time and passed.

WEDNESDAY, April 21. The joint resolution from the Senate, assigning the 16th day of May, for the adjournment of Congress was taken up read twice, and after considerable debate was referred to a Committee.

The subject of building additional Sloops of War was called up, and postponed.

THURSDAY, April 22. The subject of Mr Edwards' accusation was called up, and occasioned considerable debate.

The House resolved itself into a Committee of the whole on three local bills. One of them occasioned a long debate.

MARRIED,

In Westborough, Edwards Dickinson, M. D. of Waterford, N. Y. to Miss Susan Henry, of Westborough.

In this city, by the Rev. Dr Lowell, Mr John Dorr, proprietor of the *Lincoln Intelligencer*, (Wiscasset) to Miss Mary Ann Allen.

In Dorchester, by the Rev. Dr Richmond, Mr Elijah S. Dunbar, to Miss Sarah K. Hobart.

In this city, by Rev. Mr Parkman, Mr Leonard W. Spaulding to Miss Emily Eaton.

In Cambridge-port, Mr Perry Farrow to Miss Cyntha Newton.

DIED,

At Belfast, Me. Miss Julia Longfellow, eldest daughter of Stephen Longfellow, Esq. aged 21.

At Palmyra, Maine, Mr Joseph Warren, aged 45.

In this city, Mr John Hayden, aged 34; Calvin W. Phillips, aged 14; Mr William Murphy; Elizabeth Davis: Sally Reed.

New Hampton Academy.

THIS Institution affords peculiar advantages to young men preparing to enter College, more particularly if they wish to economise in their expenses. Also to parents who wish to educate their children in the country; the situation being in the highlands of New Hampshire, on the Merrimack river, twenty-five miles above Concord, is very healthy. The Stages from Boston, Salem, Newburyport and Portsmouth pass it, through Concord.

Students, who wish to fit for College, are admitted at any time; and there are frequent vacancies for those who wish to procure an English education.

☞Board—*One Dollar per week*, in respectable farmers' families.

☞Tuition—*Three Dollars per quarter*, for each student, without distinction.

PRECEPTOR.

GEORGE RICHARDSON, A. M.

TRUSTEES.

Stephen S. Magoon — Jeremiah Putney
Joshua B. Drake — Nathaniel Norris
John Harper — Peter Hannaford, jr.
George Richardson, *Ex officio.*

OVERSEERS.

Hon. JOHN MOONEY, of Meredith,
Rev. ROBERT FOWLE, of Holderness
Rev. THOMAS PERKINS, of New-Hampton
Hon. MOSES H. BRADLEY, of Bristol
Mr JOHN K. SIMPSON, of Boston, Mass.—

Of either of whom inquiries may be made, either personally or by letter. April 30.

Sunday School Gleanings.

FOR sale by R. P. & C. Williams, No. 2, Cornhill-square, Boston, "Sunday School Gleanings;—containing Brief Memoirs and Interesting Anecdotes of Sunday School children.

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not what shall prosper, this or that.—*Eccles.* xi. 6.

"Come ye children, hearken unto me; I will teach you the fear of the Lord.—*Psalm* xxxiv. 11."

From the Second London Edition, with considerable additions. By a Sunday School Teacher.

☞One half of the proceeds arising from the sale of this pulication, will be appropriated in aid of Sunday School instruction. April 30.

Young Ladies School, East Bridgewater.

THE Proprietors have the pleasure of informing the public that they have engaged Miss Bathsheba Whitman to take charge of the Young Ladies' school in this place the ensuing season. Her reputation as an instructress is too well known to need any comment. The school will commence on the second Monday in May. Application for admission may be made to Miss Whitman or to the subscriber.

S. L. MITCHELL, *for the Committee.*

East Bridgewater, March 19.

Miscellanies.

SOCIETY IN CAROLINA.

In the last number of the *North American Review* is a notice of "Hodgson's Remarks on America."—These Remarks were made in 1819, 1820, and 1821, during a journey through North America, and were communicated in a series of letters to his friends.

The Reviewer gives Mr Hodgson credit for "good intention, and a prevailing partiality for truth," though he thinks him guilty of a great many errors and blunders, and feels it justifiable to laugh at his whims and prejudices.

Among the extracts given from the book, there is one on the manners of the south, which we think it worth while to transcribe, with the very just but taunting remarks of the Reviewer that accompany it.

From the following description of what the author considers the first society of Carolina, (says the Reviewer,) we almost forget, that we are moderns of the nineteenth century, dwelling in a land of equal rights and laws, and begin to imagine ourselves back with the old Romans, in the days of the aspiring Cæsar, or the proud Tarquin :—

"The best society here consists of a few old patrician families, who form a select circle, into which the "novi homines," unless distinguished by great personal merit, find it extremely difficult to gain admission. Strangers well introduced, and of personal respectability, are received with much liberality and attention. Many of the old gentlemen were educated at English colleges, and retain something of their original attachment to the mother country, notwithstanding their sensibility to recent calumny and misrepresentation. Their manners are extremely agreeable, resembling the more polished of our country gentlemen, and are formed on the model of what in England we call "the old school." They are, however, the last of their generation, and will leave a blank much to be deplored when they pass away. The young ladies of the patrician families are delicate, refined, and intelligent; rather distant and reserved to strangers, but frank and affable to those who are familiarly introduced to them by their fathers and brothers. They go very early into company, are frequently married at sixteen or eighteen years of age, and generally under twenty, and have retired from the vortex of gay society, before even the fashionable part of my fair countrywomen would formerly have entered it. They often lament that the high standard of manners, to which they have been accustomed, seems doomed to perish with the generation of their fathers. The fact is, that the absence of the privileges of primogeniture, and the repeated subdivision of property, are gradually effecting a change in the structure of society in South Carolina, and will shortly efface its most interesting and characteristic features."

What heart so hard as not to be melted at this dark picture, and sigh with the fair daughters of Carolina over the expiring glory of their ancestral nobility? Who can withhold his sympathy in the melancholy forebodings of the time, when the most beautiful and interesting features of good society are to be marred and disfigured by the cruel operation of our equalizing laws,—when personal worth shall be the only badge of noble distinction,—when the humble race of *novi homines* shall take the stand, which merit claims, and rely on the force of virtue and character to gain the respect and affection of their fellow citizens? How great is the pity, that no herald's office has been established in Carolina, to avert a calamity so appalling, and prop up with titles the few crumbling monuments of nobility, which are doomed even now to stand in mockery of their former splendor, shuddering at the fate which threatens them, without power to resist the devouring tide of degeneracy and decay.

PUBLIC SCHOOLS IN BOSTON.

Among the original articles in the first number of the United States Literary Gazette, just published by Cummings, Hilliard, & Co. there is a review of a pamphlet lately published, called *Course of Instruction in the Public Schools of Boston.* The following judicious remarks from this review, will be perused with interest by our readers:

The public instruction provided by the city of Boston for all her citizens, who are disposed to avail themselves of it, is an almost unexampled instance of that true wisdom which is one with just liberality. It is not the effort of individuals to build an asylum for resourceless poverty, or to establish permanent relief for the wretched;—but it is a magnanimous determination and endeavour of a body politic, to prevent the severest evils which embitter life and render it useless; to remove the efficient and fertile sources of misery and sin, by substituting the unspeakable good of education, for a childhood and youth of untaught, unreclaimed, and unsubdued ignorance and wilfulness.

The attention paid to education in most parts of the civilized world, is a striking characteristic of this age, and a proof that man is beginning to be blessed with a better discernment of the true end and uses of life, and a greater willingness to regard moral and intellectual good, as more valuable than any thing beside. In England the efforts of many prominent men, to institute a system of general education, are well known. The discoveries of Lancaster and Bell have applied to the work of instruction, principles of great efficacy. In the best parts of Europe schools of various kinds have been established, which in most instances are supported by the strength of public opinion, and, in many, also receive princely or royal patronage. Of some of these institutions, the object is to give to the highest ranks suitable education; of others, to reclaim the lower classes from reckless and irregular habits, by the power of discipline, and to give them useful knowledge for utter ignorance. These indications may be fallacious,—they may promise less than we think they do,—this progress and tendency, if it exist, may be checked or made to retrograde;—but assuredly it is right for us to rejoice in an unquestionable growth and improvement of important human institutions, and to expect therefrom extensive and valuable influence upon human character.

In this improvement the city of Boston takes the lead; we are justified in saying so, because nowhere else has a large city made an universal and strenuous effort to awaken in her youth a love of knowledge, and to fix in them habits of order at that period of life, when those impressions are received, of which the successive development in some sort constitutes the character. The work is begun as soon as it can be with any prospect of advantage, and is continued until that age when the education of schools must give way to the business of active life. The system of public and universal instruction, in operation in this city, has been gradually improved as experience and the sagacity of the directors suggested alterations. It is now in most successful operation, and a pamphlet has been printed for the purpose of presenting to the consideration of the public the various parts of this system, connected as they are into one orderly and admirable whole.

PULPIT ELOQUENCE.

Of Quotations from Profane Authors. It is sometimes allowable to quote, in the pulpit, the profane writers of antiquity, provided that such citations be not long, nor frequent, nor accompanied with historical relations foreign to religion.

Our old preachers flattered themselves that they were very eloquent, when they had collected into one barbarous compilation, which they called a Christian discourse, some shreds of poetry, eloquence, or history.

The author of "Pulpit Maxims" ingeniously compares those sermons blended with the principles of religion, and the maxims of paganism, "to the Temple at Jerusalem built with the marble and cedars of king Hiram."

Of the Studies of a Preacher. I will not, then, read the Moralists, the Poets, and the Orators of antiquity with a view of multiplying such heathen quotations, but rather, in order to know the human heart, and to form my taste upon the models of Eloquence. This study is more useful than the reading of sermons.

Is it your aim to excel in Christian Eloquence? —At first consult collections of sermons. But, when once you become conversant with them, shut those books: they would blunt your imagination, and thereby contract your ideas, although they may be filled with sublime passages.

Aim at original composition. Search for food to nourish your mind, without degrading yourself to a level with plagiarists.

No spare time will remain for reading the sermons of others, when we ourselves apply in earnest to composition.

Prefer, then, to all those discourses, which have been consecrated by public admiration, works no less valuable to Eloquence, and much more profitable to the preacher.—Such are Fenelon's Letters, in which this profound moralist points out every singular character, by the knowledge which he hath of the human heart; the works of the Abbe de Fleury, who interests by his candor, astonishes by the universality of his knowledge, always engages when speaking of religion, because it is evident that he loves it, and displays, without ostentation, a boldness of reasoning, which is, in him, the necessary consequence of sincerity.

ORIGIN OF TEXTS.

The custom of taking a text as the basis of a sermon or lecture, is said to have originated with Ezra, who, we are told, accompanied by several Levites in a public congregation of men and women, ascended a pulpit, opened a book of the law, and after addressing a prayer to the Deity, to which the people said Amen, "read in the law of God distinctly and gave the sense, and caused them to understand the reading.—Nehemiah viii. 3.

Previous to the time of Ezra, the patriarchs delivered in public assemblies, either prophecies or moral instructions for the edification of the people; and it was not until the return of the Jews from the Babylonish captivity, during which they had almost lost the language in which the pentateuch was written, that it became necessary to explain, as well as to read, the scriptures to them,—a practice adopted by Ezra, and since universally followed. In later times, as we are told in the Acts of the Apostles, chap. xiv. 21, the books of Moses were thus read in the synagogue every Sabbath day. To this laudable custom our Saviour conformed; and in the synagogue at Nazareth, read a passage from the prophet Isaiah, then closing the book, returned it to the priest, and preached from the text. This custom, which now prevails all over the Christian world, was interrupted in the dark ages, when the Ethics of Aristotle were read in many churches on Sunday instead of the Holy Scriptures.—*Collet's Relics of Literature.*

The Christian possesses a great advantage in the contemplation of nature. He beholds unity in the midst of variety. He looks round on the changing scenery, and in every leaf of the forest, every blade of grass, every hill, every valley and every cloud of heaven, he discovers the traces of *divine benevolence.* Creation is but a field spread before him for an infinitely varied display of *love.* This is the harmonizing principle, which reduces to unity and simplicity the vast diversity of nature; this is the perfection of the universe. It clothes in moral glory every object we contemplate. The Christian may be said to hear the music of the spheres. He hears suns and planets joining their melody in praise to their benignant Creator. *His* ear, and his alone, is tuned to this heavenly harmony. His soul is love.

CHURCH REVENUES OF GREAT BRITAIN.

The total number of benefices of the Established Church in England and Wales, is 11,342; and the total amount of revenue £3,872,138. The crown possesses the patronage of 558 rectories and 490 vicarages; the University of Oxford, 202 rectories and 112 vicarages; and the University of Cambridge, 152 rectories and 131 vicarages. The patronage of 3444 rectories and 3175 vicarages, is in the hands of private persons; the remaining number of benefices is in the patronage of the Bishops, Deans, and Chapters, and other collegiate establishments besides the two Universities.

England and Wales contain 37,094,400 statute acres, of which 28,615,680 are subject to tithes.

The ecclesiastical establishment of Scotland contains 948 benefices or livings, the total yearly income of which amounts to £263,340. The average value of Scottish livings amounts to £275 per annum, and that of English to £305. The lowest Scottish living is £150, and the highest £350, while the total yearly income of the English Bishoprics alone amounts to £150,000.

CHRISTMAS PRESENTS.

Of Christmas within doors, as it is kept in the North of Germany, we have a pleasing description, by Mr Coleridge, in his very interesting collection of essays called *The Friend.*—Writing from Ratzebury, Mr Coleridge says:—"There is a Christmas custom here which pleased and instructed me. The children make little presents to their parents, and to each other; and the parents to their children. For three or four months before Christmas the girls are busy, and the boys save up their pocket money to buy these presents. What the present is to be, is cautiously kept secret; and the girls have a world of contrivances to conceal it—such as working when they are out on a visit, and when others are not with them—getting up in the morning before day light, &c. Then, on the evening before Christmas day, one of the parlours is lighted up by the children into which the parents must not go; a great yew bough is fastened on the table at a little distance from the wall, a multitude of little tapers are fixed in the bough, but not so as to burn it till they are nearly consumed, and coloured paper, &c. hangs and flutters from the twigs. Under this bough the children lay out in great order the presents they mean for their parents, still concealing in their pockets what they intend for each other. Then the parents are introduced, and each presents his little gift, they then bring out the remainder, one by one, from their pockets, and present them with kisses and embraces. Where I witnessed this scene, there were eight or nine children, and the eldest daughter and the mother wept aloud for joy and tenderness; and the tears ran down the face of the father, and he clasped all his children so tight to his breast, it seemed as if he did it to stifle the sob that was rising within him. I was very much affected. The shadow of the bough and its appendages on the wall, and arching over on the ceiling, made a pretty picture; and then the raptures of the very little ones, when at last the twigs began to take fire and snap—O it was a delight to them! On the next day, in the great parlour, the parents lay out on the table the presents for the children; a scene of more sober joy succeeds; as on this day, after an old custom, the mother says privately to each of her daughters and the father to his sons, that which he has observed most praise-worthy, and that which was faulty in their conduct.

MR COBBETT.

Mr Cobbett (says one of the ablest writers of the age) is a very honest man with a total want of principle. I mean, that he is, I think, in downright earnest in what he says, in the part he takes at the time; but, in taking that part, he is led entirely by headstrong obstinacy, caprice, novelty, pique, or personal motive of some sort, and not by a steadfast regard for truth or habitual anxiety for what is right uppermost in his mind. He is not a fee-ed, time-serving, shuffling advocate—(no man could write as he does who did not believe himself sincere)—but his understanding is the dupe and slave of his momentary, violent, and irritable humours. He does not adopt an opinion "deliberately or for money," yet his conscience is at the mercy of the first provocation he receives, of the first whim he takes in his head: he sees things through the medium of heat and passion, not with reference to any general principles, and his whole system of thinking is deranged by the first object that strikes his fancy or sours his temper. *Hazlitt's Table Talk.*

Dr Aikin wishes his son a sound and athletic frame, a strong and independent mind, a habit of estimating things by the standards of truth and justice, of making truth the great object of his researches, and of respecting himself too much to be dazzled by artificial splendour, or awed by arrogant presumption.

WISCASSET AND ALNA SUFFERERS.

The publishing committee have the pleasure of acknowledging the noble generosity of the venerable president Adams, in bestowing, for the relief of sufferers in Wiscasset & Alna, *fifty dolls.* which, being transmitted with the contribution of the town of Quincy, was not distinctly noticed in the general statement published on the 2d inst. The omission, however, gives the Committee opportunity to remark and acknowledge the sympathetic emotions and spontaneous liberality in regard to their suffering neighbors manifested by one, who has felt and done so much for his country, and whose life and writings have so largely contributed to its stability and welfare. *Wiscasset, April 8.*

RUSSIA.

It appears from an article in the New York Advertiser, translated from a French publication, that science and civilization are advancing into the barbarous and benighted regions of Russia. In Moscow and the governments surrounding it, which are the most civilized part of the empire, industry is at work, and commerce and the useful arts flourish. Schools are established on the banks of the Don and the Wolga, on the shores of the Black and Caspian Seas, and in the regions of Siberia and Tartary; and the Cossacs are anxious that their children should be taught to read, write, and cast accounts. European Russia contains about 40 millions of inhabitants, and Asiatic Russia, 5 millions. The former are said to be more civilized than the people of Austria.

Slavery still exists in Russia, to a great extent, but the serfs are gradually becoming free from the servitude of their lords, and the blessings of individual liberty begin to be enjoyed. *Hampshire Gazette.*

FRANCE.

An English paper states that the French government has recently ordered that all children educated at the French schools, natives or foreigners, catholics or protestants, must attend the celebration of the mass,—in other words, be initiated into the principles and practice of the Catholic creed. It is said that the government is withdrawing all support from schools of the lower order, except those under the care of the Jesuits. It appears to be the determination of the present ruling powers in France, to bring back, if possible, the whole population to the absurd dogmas and detestable superstitions of the church of Rome.—*Ib.*

MAMMOUTH GUN.

We understand that it is in contemplation by the Court of Directors of the East India Company, to bring home and present to his Majesty the large brass gun, cast by the great Aurengezebe to commemorate the conquest of the city of Beerjapoor, A. D. 1139, the fort there being one of the largest in the world. The gun still remains in not a very imperfect state. Indeed we have it from good authority, that an estimate of what its removal to England would cost, is nearly completed, and from the known liberality of the Company, no doubt is entertained of this far-fetched curiosity becoming, ere long, a companion to the Regent's Bomb in St James' Park for honest John Bull to gaze at. The following is a description of the Gun taken from *Hamilton's Gazetteer*:—

	ft.	in.
Diameter at the breech,	4	10
Do. at the muzzle,	4	8
Do. at the bore,	2	4
Length,	14	1
Circumference in the middle,	14	7

This brass gun is fixed on its centre on an immense iron fixed in the ground and grasping its trunnions in the manner of a swivel, its breech resting on a block of wood, supported by a thick wall, so that it cannot recoil. For the calibre of this gun, an iron bullet, weighing 2464 lbs. would be required. *English pap.*

Fruit Trees. A correspondent of the American Farmer, speaks in decided terms against the common practice of white-washing fruit trees. He thinks it highly detrimental to their growth, and that if persevered in it will prove fatal to the trees. He thinks that cleanliness is as essential to the health of trees, as animals; and he recommends that they be scraped in the months of Feb. and March, and washed with soap suds, in which tobacco has been steeped.

With the exception of one extraordinary man, I have never known an individual, least of all an individual of genius, healthy or happy without a profession; that is, some *regular* employment which does not depend on the will of the moment, and which can be carried so far, *mechanically*, that an average quantum only, of health, spirits, and intellectual exertion, are necessary to its discharge. *Coleridge.*

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